THE OBSERVER.

BY BEATRICE IRONSIDE.

The friend of Socrates, the friend of Plato,
But above all, the friend of truth.

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For the Observer.

REMARKS ON QUARANTINES.

SUGGESTED BY DR. CALDWELL'S ORATION.

(Continued from p. 54.*)*

Quarantines have been so long in use, and have acquired, thro' so many successive ages, so high a reputation for obviating the fatal effects of pestilence, that much investigation and strong reasoning will be necessary, even to lessen the influence they have acquired, on the minds of, more especially, those amongst whom the measure first originated. If the advocates for it in the countries where it commenced, are not convinced that it has been founded on erroneous principles, and that the practice is not more useless than it is injurious, the advantages of its discontinuance in other countries will be very much diminished. It does not appear to have been, from the beginning, examined with that accuracy which its importance required. The dreadful evil it was meant to remedy being imperfectly understood, or rather to say, the nature of it being incomprehensible, it was extremely difficult, amidst so much darkness, to devise any measure that could promise benefit. Quarantines were proposed; in so desperate a case, much hope was attached to them, and as the obscurity of the subject was so great as to render it impervious even to the most enlightened minds, no plan more promising was suggested. Hence we are not to wonder that one author has been satisfied with merely copying another; each country, having any similarity of manners imitating the example furnished by that who gave it origin, naturally saying, "let us adopt this until one offering greater advantages is given." Besides, the measure was strongly supported by the ablest pens, medical and legislative, it is not therefore surprising it should have been so generally sanctioned.

The strongest argument in favour of Quarantines, that our cotemporaries have urged, is, that in consequence of their adoption Europe has, for nearly a century, been exempted from the ravages of pestilence, and as this is generally believed, it is in

vain that proofs innumerable have been adduced, that during the prevalence of the plague, however rigidly enforced, they had no effect in restraining its fury. The ingenious author of the oration, whose suggestions gave origin to the publication of these remarks, has clearly shewn their inefficacy at the periods when they were most strictly observed ; but when he attributes the absence of plague to improvements in agriculture and cleanliness, the inhabitants of Italy, Spain and France, will not readily acknowledge that much force can be attached to that position. Circumstances, in these respects, have not so remarkably changed as to produce so extraordinary an effect. They will never lessen their confidence in the imaginary benefits of quarantine.

As to the yellow fever, the plague of this country, neither agriculture, nor cleanlines have, I fear, had any share either in impeding, or the want of them, in producing that dreadful scourge. Whatever reasoning we employ, either for the presence or absence of plague, if correct, must equally apply to every country, in every condition.

The reader who would closely pursue the chain of argument that has been offered to his attention in these reflections, will perceive my great aim to have been, at least morally, to prove, that in disease and death, man shares the fate of every other animal, and that in common with other animals, his species equally multiplies, so as to require these checks to restrain an excess which would otherwise, prematurely exterminate the race.

It has been shewn that all animals have their open and their concealed enemies. The open enemies of almost every other species, are such as differ from them in character. The open enemy of man is man. Observation fully verifies, that many of the other species occasionally multiply to a very inordinate degree. The locusts affords of this a striking example ; it occurs indeed, in so many instances that there is not perhaps one exception. Man is plainly subjected to the same law. Some one nation has in various ages of the world, multiplied to so great a degree as to pour, like an inundation, over every other, and during the convulsions occasioned by such an eruption, no general rage of pestilence has ever been known ; it has often followed in the rear, and completed what remained from the ravages of war.

Present examples are ever to be referred to those more remote. There has been no plague in Europe since the early part of the last century. The multiplication of every species depends in the first instance, on the facility of procuring food. The earth furnishes this facility in more abundance than any other source. France is an extensive and fertile country. England has been long her rival. The laws of the latter were highly favourable to agriculture and commerce. Under their influence both flourished to such an extent as to make a spot not equal in size to one of the provinces of France, so powerful as, especially

by sea, often to humiliate her much more potent enemy in every physical view.

France at this period abounded with enlighted men, and they employed all the powers of their mind to persuade their countrymen that to be on a footing with, they must imitate the example of England. Although no change was ostensibly made in the laws, agriculture and commerce were countenanced by government to an eminent degree. England had divested her of Canada, and circumscribed her in the East Indies, and thus deprived her of an outlet for her increasing population. All possible means were employed for augmenting it, no disease appeared by which it could be importantly diminished, until, like the eruption of a volcano, the dreadful revolution burst forth on the astonished world. In an instant all the laws by which society is maintained and the peace and safety of individuals are preserved, were dissolved. Anarchy and a thirst for destroying life every where prevailed, and this too, unaccompanied by the views which usually instigate to human slaughter; the gratification of ambition, the desire of revenge, or the lust of wealth, had no share in this shocking work of devastation. The expenditure of human life appeared to be the only object, and herein there was the most conspicuous prodigality.

The surrounding nations were not, however, strangers to the passions by which such enormities are usually produced. When they witnessed the anarchy which thus degraded so powerful a nation, they began to imagine that a conquest of it would not be attended with any very serious obstacles, and they concerted measures for effecting their purpose. They reasoned unwisely, because they devised wickedly. The external, rapid as electricity, silenced the mass of internal foes, or at least, united so many as to give the ample means of resisting every foreign enemy.

The scene was now changed. Although the civil dissentions that ensued on the subversion of the government, immolated great numbers, the theatre of war was removed, the contentions commenced with those who aimed at the total overthrow of the nation. The carnage on both sides has been to the present day, almost beyond example. As no formidable epidemick had occurred in Europe, and as a spirit of industry and enterprize had become very general, an increase of the population, as has been noticed, exceeded most other periods of human existence, hence subjects were provided for this inundation of blood. Could this have happened if a frequent recurrence of pestilence had been experienced during the preceding period? Plainly not, and as plainly war and pestilence cannot exist to any great extent at the same time, because the first destroys the means of carrying on the last. In this order of things, and in this only is to be seen, the real cause of the cessation of plague for so many years. An attention to this order will fully explain the principles on

which epidemicks depend, and will evince that human agency can have no influence either upon their introduction or suspension; they form a necessary part in the œconomy established by supreme wisdom, and by him alone can they be regulated. In what relates to war, man is the agent, and is conducted by a sovereign and irresistable power to the end designed. It will doubtless be said, that this is carrying necessity to its extreme point, and supporting the fatality conceded by the Turks to its fullest extent. In a future number this question shall be particularly considered.

Another objection will be urged which requires a more immediate reply. If epidemics, and every species of pestilence from an indispensable part in the œconomy of nature, any efforts to oppose them must be vain and fruitless, and the conduct of the Turks who tamely submit to them, without employing any means either of preservation from, or cure of them, must be preferable to the exertions of human ingenuity devised by the WISER EUROPEANS. Preferable, certainly preferable, because if the Turks have done no good, they have done no harm; but the Europeans, and all who have imitated them, whilst they could do no good, have lamentably added to miseries which in their nature must ever prove eminently grievous.

It will then be asked, is there nothing left to human prudence, are our reasoning faculties incompetent to any means by which the sufferings from such dreadful calamities may be mitigated? I answer, that it is here our reasoning faculties may be exerted, perhaps to an extent far exceeding what has been hitherto experienced. When just conceptions are generally formed of the principles on which these evils depend, then means may be devised for obviating them in some degree proportioned to the occasion. It will not be then pursuing an ignis fatuus, which removes to a further distance as we suppose ourselves more near to its approach; it will be a steady light which, the more studiously we keep it in view, will increasingly illuminate our path.

Perfectly satisfied that it comes from a power we cannot resist, we shall deem any opposition to its appearance as vain as would be the resistance of one of our gun-boats to the assembled navy of England; but our good sense and our moderation, with that firmness which is the characteristic of conscious rectitude, may avert the storm, and disarm that fury by which we are so unjustly menaced. The same propriety of conduct will prove our best safeguard during the presence of epidemics.

As the afflictions with which epidemics are generally accompanied, come on most unexpectedly, no correct premonitory signs having been yet discovered by which their hostile advance may be known, no provision has been hitherto made by which they may be adequately obviated. On the contrary, the desertion of the sufferers, the interdict of communion with them, and

their being frequently torn from the arms of those who were well disposed to minister to their necessities, have aggravated their horrours into torments. When the nature of the cause comes to be more perfectly understood, men of good sense and disposed to observe accurately, will be enabled to suggest great and important improvements. It is to be remembered, that a tendency to excessive multiplication is stamped upon every species of animal, and that restraint is equally necessary to all..... Hence, whatever species of insect it may be that is employed to remove our superabundance, and to proportion our number to our supply of food, if not checked, would proceed to our extermination. This check consists in their being necessarily the prey of some other, to the extent that they prey upon us, and in the means with which we are furnished either for avoiding or destroying them.

Every animal is led by a peculiar instinct to the use of articles when sick, different from those which are appointed for food, and which serve to free them from the cause of annoyance.... Man is equally possessed of similar means, and a knowledge of the use of them, is acqnired by a certain class applying themselves to that study. In proportion to the clearness of view with which these means are employed, may be expected the future success, not only in the treatment of diseases, but also in the whole management, as it respects either the avoiding, or the removal of the cause.

In the herding together of insects may be seen the locality of disease ; it will be therefore, the duty of those who have the management of health, to prevent the uninfected from visiting the sources of infection, and to remove those that are infected, from the vicinity wherein the evil abounds. Much attention has, of late years, been given to this subject. In process of time, as the attention given to the several phenomena that occur, is correct, will be the fitness of the means employed to meet every exigency. It has been already well ascertained that no epidemic can depend upon any contagion communicated from person to person, and also in the yellow fever, that in no instance has the disease been ever communicated in that way. I have hope of being able hereafter to produce reasons why such mode of infection cannot result from personal intercourse. If such a mode of infection is not compatible with the cause of yellow fever, and a multitude of facts have shewn that it is not, every impediment to the removal of the sick to healthy situations, however populous, must be not only unnecessary but cruel. A judicious and diligent board of health, with the improvements that experience must furnish may extend their utility far beyond present calculation.

If this reasoning should prove to be just, the prohibitions against the emigration from infected places will cease. The inhabitants of every city will as freely, and as safely receive a-

mongst them those who escape from danger, as did the Larnicans when they admitted the people from Limsol, labouring under the plague in its utmost virulence, and from Damietta in a like condition, with perfect impunity. In short tne danger is not derived from those that are diseased ; it is from visiting the place where the cause of disease exists.

Ships having the plague or any other distemper, however infectious, on board, can never be the means of originating an epidemic. The source of it never can be so limited. But they may communicate the disease to those who visit them. John Madden worked on board of a vessel that had importedputrid hides about the latter end of April 1800. He died about the middle of May with all the symptoms of ardent fever, having been ill only a few days. There was no other person in the house or neighbourhood, who contracted any appearance of the disease. The epidemic had not then been discovered any where. The first case occurred in June, and it did not occasion any alarm until about the middle of July. When it became current, it was general and very fatal in the vicinity of the market, which is a considerable distance from Queen-street, in an alley off which Madden resided. In five weeks from his death, the disease reached this alley. Four in the house of Flin, next door to Madden, had the epidemic, and three died. Five were ill in Madden's house, and only two escaped. Here we have a type of what happened at Larnica, where so many were received in the worst stage of the pestilence, without infecting any one, and of the fate of the same place in experiencing it afterwards in all its violence ; and also, of what fell under the notice of Dr. Sims, respecting the smallpox, in which a similar event also occurred. It is by making observations in this way, that the truth will be ascertained, and in its discovery prove the best guide of our conduct. At all events, humanity dictates that we should make a provision for those who come into our ports, suffering from a violent disease, but in doing this, let not imaginary fears prevent us from affording it in the most effectual manner. I have the most perfect conviction that experience will establish on the firmest basis, the innocence of every disease as to its general propagation, by contagion ; and that no epidemic ever did, nor ever will originate in, or be disseminated by that mode of communication. Such a procedure would be incompatible with all the most confirmed laws of nature.

J. C.

[*To be continued.*]

Bayle has smartly said of the *age of ladies*...that this is the only thing *they* can keep in profound *secrecy*.

FOR THE OBSERVER.

THE CAMELEON.....No. XII.

BY THOMAS FICKLE, ESQ.

To Thomas Fickle, Esq.

In an enlightened age, and by philosophers too, it is not a little strange, that the question should have been started, whether knowledge increases our happiness. Happiness is a relative term and signifies a satisfaction of the soul, induced by some good, or a hope of acquiring the same.

The multiplied sources of happiness which a meliorated state furnishes, above that of a state of nature, are so evident, that nothing but a half crazed brain could conceive a doubt of the real advantages arising from the cultivation of those faculties, which characterize man from the irrational world, and denominates him the lord of the creation. The happiness enjoyed by an Indian is merely negative, whilst that of the civilized man arises, not from the mere absence of pain, but consists of something more *positive*, viz: the pleasures of contemplation, reflection and study, whilst every doubt is answered and every wish gratified. A portion of natural but destructive independence is given up by entering into society, but political conservation, and *innumerable* other advantages result from the union.

Whilst it is admitted that the savage is happy, the superiour degree of felicity enjoyed by man in society, is by no means impeached ; the Indian, though an alien to every comfort and luxury of civilized life, is no doubt contented. He possesses nearly all that he aspires to, but his aspirations being very limited, (as his knowledge is contracted) his happiness is rather the absence of pain than that internal satisfaction, which arises from the possession of good. The content experienced by man in the savage state, is a wise and kind provision of nature: but that this is the natural state of man, and that the approximation to civilization is a recession from that sphere in which nature intended us always to act, is one of those wild chimeras which levels every barrier that distinguishes man from the brute. Nature gave us minds susceptible of improvement. She endowed us with faculties which, if cultivated, secure felicity. And, as the pursuit of happiness is one of the final causes of our creation, it is impious to suppose that the exercise of those faculties was designed to counteract our endeavours after happiness. If the state of ignorance is the natural state of man, our modern philosophers must at least admit, that it never had an existence, and a *natural* state which never existed, is certainly preposterous; for neither history, tradition or analogy, will let us suppose that there ever was a period in which man existed without the smallest footstep of art, for if the gun be *unnatural*, the bow and arrow is also so. If the luxuries and elegancies of ameliorated and polised life be unnatural, so are the conveniences of savage life when they

differ in the *smallest* degree from those enjoyed by the brute..... Our love of *learning*, as affording us inexhaustable sources of happiness, is much increased, when we contrast the wonderful art of cultivated man, and the transcendancy of civilized and polished life, with the ignoble and contracted views of untutored nature. Whether or not ignorance be the natural state of man, there can be no doubt, but that the invention and improvement of the arts and sciences, are the only means of meliorating the asperities and evils to which man is heir, and if this is established, it is madness to call the *infelicitous* the natural state. Let us view the savage in the desert. We behold him solitary ; exposed to every inclemency of the seasons, diseased, and without the *soothing* attentions of friends and relatives; or, let us contemplate him surrounded with the spontaneous products and luxuries of the earth. They are tasteless and insipid, for the want of some culinary process, they have no sauces, no stimulating condiments, but as nature yields them, so are they to be eaten. His roof is the canopy of Heaven, every shower that descends, every wind that blows, every snow that falls, has no regard for him ; but like the brute, he has to seek an occasional asylum from the raging tempest, or the ravinous assaults of the prowling hyena or hungry bear, in some gloomy cavity of the earth or rocks ; and thus he leads a sad dissocial life. How different is the state of cultivated man ; surrounded by his friends and relatives, he enjoys in their society the pleasures of social and learned converse. Every sensibility, every passion or affection of his mind is refined. The luxuries of life now minister largely to his comfort and pleasure ; the rocks are hewn into splendid palaces, and the lofty trees into ornamental and useful habitations. The tempest may howl, or the sun dart his rays with all his fury, he is secured from both ; all nature is subservient to him, and all her beauties become visible, and the sources of much real happiness : in fact, man in his savage state is the object of pity ; but when the powers of his mind are exerted...when his faculties, which before were merely *in potentia*, are brought into action and usefulness, he then becomes the noblest work of God's creation ; it is then and then *only*, we can exclaim with Shakespere,

> " What a piece of work is man ! How noble in reason ! How infinite
> " in faculties ! in form, and moving, how express and admirable ! in ac-
> " tion, how like an angel ! in apprehension, how like a God ! the beauty
> " of the world ! the paragon of animals !"—

for it is in society alone that these faculties are evinced, and these Godlike qualities shewn.

The *uninstructed* eye is entirely insensible to numerous latent beauties, which the *mirrour* of philosophy and learning reflects in glowing colours on the well informed and expanded mind... on it the beauties of nature and art, the harmony of sounds, the charms of poetry, and the richness of colouring the grace and masterly designs of the painter, have their due effect, and are so many sources of intellectual beatitude.

In forming a correct estimate of the degree of *positive* happiness experienced by man in the savage state, we have only to consider men in civil society as possessing the various degrees of knowledge, from a simple peasant to the profound philosopher. A man unacquainted with the beauties of composition, will read the Poems of Blackmore, who "writ to the rumbling of his coach's wheels," with as much pleasure as the sweetest lines of Pope, and experience little more emotion from the *imagination* of Shakespeare, the *delicacy* of Addison, the *sublimity* of Milton or the *purity* of Swift, than from the senseless jargon of newspaper scribblers, or the wretched versification of modern poetasters.

To one unacquainted with the principles of music, a concert soon grows tiresome, or if entertained, he is a stranger to that exquisite satisfaction experienced by those who are well acquainted with the theory of sounds.

So also, he who is unaccustomed to the contemplation of the beauties of nature, is an alien to the great satisfaction which the mind receives from the picturesque beauties of landscape, but those

> "Whom Nature's works can charm, with God himself
> Hold converse; grow familiar day by day
> With his conceptions, act upon his plan
> And form to his, the relish of their souls."

The vegetable world displays a new creation to the botanist; the formal walks of a garden, where nature appears to have been tortured into stiffness, are not his only resorts, but

> ....." Led o'er vales and mountains, to explore
> What healing virtue swells the tender veins
> Of herbs and flowers; or what the beams of morn
> Draw forth, distilling from the clifted rind
> In balmy tears"———

he becomes acquainted with a thousand beauties, a thousand harmonies which "'scape the vulgar unobserving eye."

Let us suppose a person surrounded by various specimens of ancient and modern painting, yet totally unacquainted with those points which constitute the beauties of this divine art.... What would claim his first attention? The richness of colouring no doubt, though the piece might be excessively defective in grace and design....So the strongest masses of light, the most perspicuous objects, and the strongest shades, however unhappy in disposition, would perhaps yield him as much pleasure as the finest paintings of the most celebrated artists. But improve his mind, ground him well in the rules of the art, and the various sources of beauty, and then observe his taste, his judgment, his sensibility...he is all alive to every beauty of proportion, invention, colouring, etc. He at once distinguishes the characteristicks of the schools, he perceives the wonderful *design* of Angelo, the character and masterly *disposition* which distinguishes Raphael, the *grace* and *harmony* of Correggio, and the *chaste*

but inimitable richness of colouring which characterizes Titian.

All these are valuable sources of pleasure which are only opened to us, by the cultivation of those faculties with which nature hath endowed us.

Architecture is another of the polite arts which affords both comfort and pleasure. A well proportioned house, a richly decorated church or a magnificent palace, pleases the clown as well as the architect. He perceives the vast superiority of these edifices in point of utility and grandeur to his own rural cottage, but his sensations partake not of the *exquisite*, it is rather *astonishment* than a genuine sensibility to the beauties of proportion and design. It may be said, that he who is ignorant of the rules of art, will be pleased with every thing, whereas he who knows the sources of beauty, will be so exquisitely sensible to every defect, as to experience more pain than pleasure; there can be no doubt but that the absence of *variety* where it ought to be found, the want of uniformity or symmetry, and the consciousness of the unfitness of the object for its end, produce unpleasant sensations; but this seldom occurs to so great a degree as to be really offensive, and at all events will not justify ignorance of the fine arts considered merely as sources of pleasure. In fact it may be laid down, and will no doubt generally hold good, that happiness, the sentiments of virtue and benevolence in every state, are in proportion to the progress of science and the encouragement of the fine arts.

EUGENIO.

MILITARY CONSIDERATIONS...CONTINUED.

4th. Militia.

Courage and good will, do they alone suffice in war? *No:* Gentlemen, this is proved by all facts, and known by all *practitioners.*

I should consider flattery in this instance as base, and even as TREACHEROUS; because the enemies with whom you may have to deal will not be deceived, and will draw their advantage from the security which "*in what regards War,*" said the celebrated Solis, "*can never be productive but of the greatest evils.*"——(Conquest of Mexico, Book 1st.)

I shall then be permitted to say, that since the peace of 1783, men and things are so changed, that at this period, a war with certain European powers, would no more resemble the war which you have seen, than these wars themselves resemble those of *Attila.*

At the period of the war of your independence, the deserts of America served it as ramparts, but at present your cities are prodigiously encreased; your country and your coasts are largely covered with habitations, and by this very reason, as I have

already demonstrated in the preceding article, your country has become more difficult to protect ; because the population is not in proportion to the number and dissemination of establishments.

It results from thence, that the enemy would suffer much less in his marches, because he would every where find refreshments, and that obstacles would not be augmented ; whilst on the contrary your citizens would suffer much more by his presence, because he would make himself felt, at every step. You would have more men to oppose, it is true ; but also how much greater an extent have you to guard, and towns to defend, and property to protect ! Actually, you may be attacked at every point, from the river of St. Croix to the mouth of the Mississippi, and all along the course of this river, and the borders of the Lakes of Canada.

Whoever may be the enemy with whom you may be engaged, sooner or later, (which after all cannot henceforth be very far distant) this European enemy will be more dangerous than he could be 20 years ago ; because he has been familiarized for 15 years with a *phrenetic* species of war.

Notwithstanding their bravery, the safety of your new levies, might be seriously endangered, if they at first attempted to oppose methodical manœuvres to enemies accustomed to war, impetuous, and masters of tactics, should these enemies resolve to undertake a regular war, in your maritime provinces.

But do not deceive yourselves ; if they only want to lay you waste ; it is probable they will have re-embarked, charged with plunder, and leaving only ashes and ruins behind them, before you could assemble your *Militia* in sufficient strength. You would then see the enemy scorning and defying you with *impunity*, within shot of the cannon of your shores, and continue to harrass you on the vast extent of your coasts, and your harbours, by continual landings and attempts to land on points at considerable distances from each other.

And this system of war would be so much more convenient to the enemy, as were he English, he would be absolute master of the sea, and should he be French, he would attack you only after having obtained a peace in Europe, which would put him in possession of fleets, sailors, and the free navigation of the ocean ; and with the assistance of the naval forces of all the states which would then be in submission to him, his navy would be sufficiently powerful to countenance every enterprize beyond sea.

I very often hear repeated, that *if* 60,000 *men were sent to this continent they would soon be all exterminated.* But, gentlemen, it is beyond a doubt, the enemy will never send sixty thousand men against you. They would perhaps not send half the number ; and this number would suffice, in an open country, to harrass a 150,000 militia men. Those who may become your enemies, understand war too well, and are too perfectly acquainted with

the military topography of your country, to fall into such an errour. But it is corps or detachments of 10, 15, or 20,000 men which they would risk to make a war of Cossacks and Tartars against you. This number they could spare without endangering their own power, and these would suffice to attack your ports, and if you suffer yourselves to be surprised, to do you in a moment injuries which thirty years would not repair.

In a country where all debates, all decisions, are equally public, can they be ignorant of the state of your tactics, your arsenals, your magazines, and that you have yet, neither places of refuge, nor cavalry, nor an army, nor experienced staff-officers.

You will pardon my rustic candor, but *emissaries paid by your enemies to lull you to negligence,* could alone deceive you in this point, or hold any other language. And in evidence of this, I appeal to your experienced *military men,* to all those who may have had a near view of the *astonishing* war, which has agitated the Old World since the year 1792 : and I may be permitted to say that these alone could be admitted as competent judges of what I here advance.

[The Author here enters into some details relative to the new military tactics adopted in Europe, which it is necessary to read in the memorial itself.]

(To be Continued.)

For the Observer.

BOCCACCIO's DECAMERON.

NOVEL Vth.

In the city of Fano dwelt two Lombards, one named Guidotto da Cremona, and the other Giacomino da Pavia, both advanced in years, and men who had lived as soldiers all their days. When Guidotto, being at the point of death, and having no son, nor friend in whom he put greater confidence than in Giacomino, after settling all his affairs, he left to his care a daughter of about ten years of age, with the management of his whole substance. In the mean time the city of Faenza, which had been long embroiled in wars and confusion, being now brought into a more flourishing state, and every one that pleased having leave to return ; it chanced that Giacomino, who had formerly lived there, and liked the place, went back with all his effects, carrying this young lady along with him, whom he loved and treated as his own child, and who, as she grew up, became the most celebrated beauty in the whole city, and as accomplished in all respects as she was fair. On which account she began to be admired by divers young gentlemen, but two especially of equal fortunes were so much in love, that an utter hatred commenced

between them for her sake; one was called Giannole di Severino, and the other Minghino di Mingole. Either of these gentlemen would gladly have married her, she being now fifteen; but finding themselves rejected by her friends, they resolved to try other means of obtaining her. Giacomino had in his house and old maid servant, and a man called Crivello, a facetious, as well as an honest person, with whom Giannole was acquainted, to whom he made known his love, offering at the same time a great reward, if, by his assistance, he should in any way obtain his desire. Said Crivello, "Sir, I can do nothing more for you, than when my master is gone out to sup any where, to bring you where she is; for were I to put in a word for you she would never give me the hearing: if you like this, I dare promise you so far, afterwards you may do what you think most proper."... Giannole told him he desired no more. On the other part Minghino made his court to the maid, who had delivered several messages to the lady in his favour, and given her a good opinion of him: she had also undertaken to introduce him the first evening that Giacomino happened to be abroad. Soon after this it happened that Giacomino was invited out by Crivello's contrivance, who immediately gave notice to Giannole, and agreed with him to come, upon giving a certain sign when he would find the door open. In the like manner the maid, being unacquainted with this, informed Minghino of the same thing, adding, that, upon observing such a token, he should then come into the house. In the evening the two lovers, knowing nothing of one another, but yet, each jealous of his rival, came with some friends armed for their greater security. Minghino waited at a friend's in the neighborhood to watch for the sign, whilst Giannole, with his people, stood at a little distance from the house. Now Crivello and the maid were contriving to send each other out of the way. He said then to her, "Why do not you go to bed? What are you doing about the house?" The maid said again, "Why do not you go to your master, you have had your supper? What do you stay for then?" But neither of them was able to send the other away. Crivello at last knowing the time to be come that he had appointed, said to himself, "What need I care for this woman? If she will not hold her tongue, I will find a way to make her." Giving the signal then he went to open the door, when Giannole, with two of his companions, immediately rushed in, and finding the lady in the hall, they seized, and were going to carry her off; the lady, however, defended herself as well as she could, crying out very much, as did also the maid. Minghino perceiving this, ran thither with his party, and seeing them bear her away, they drew their swords, and called out aloud, "Traitors, ye are all dead men; it shall never be so. What violence is this?" And with these words fell pell-mell upon them. The neighbourhood also was soon up in arms, and blaming those proceedings, joined with

Minghino. Therefore, after a long skirmish, Minghino took the lady from Giannole, and brought her back to Giacomino's house. Nor was the fray at an end till the city-officers came and seized many of the persons concerned, and amongst the rest Minghino, Giannole and Crivello, and carried them to prison. As soon as things were a little quieted, and Giacomino returned, he became very uneasy at what had happened, till hearing that she was not in fault, he was better satisfied; but resolved, for fear of the like accidents hereafter, to marry her as soon as possible. In the morning the parents to them both having heard the truth of the story, and being sensible of the evil that might ensue to both the young gentlemen, who were in custody, should Giacomino proceed rigorously against them, they came therefore to him, and entreated him gently not to regard so much the injury which he had received from the little discretion of the young men, as the esteem and friendship which, they hoped, he bore towards themselves, who now requested this favour at his hands; submitting themselves, and the youths also who had committed the offence, to make any satisfaction he should insist upon. Giacomino, who had seen much of the world, and was a person of understanding, answered in a few words, "Gentlemen, were I in my own country, as I am now in yours, I hold myself so much your friend, that I should do this or any thing to oblige you; but in this respect I am the more ready to do it, as the offence is now committed against yourselves.... For this lady is not, as many may think, either of Cremona or Pavia, but of Faenza: although neither myself, nor she, nor yet the person who bequeathed her to me, knew whose daughter she was; every thing then shall be done according to your desire." The honest men hearing that she was of Faenza, began to wonder; and after thanking him for his gracious reply, they desired he would be so kind as to tell them in what manner she came into his hands, and how he knew that she was of Faenza. He replied, Guidotto da Cremona was my very good friend and companion, and as he lay upon his death bed, he told me, that when this city was taken by the Emperor Frederick, and given to be pillaged by the soldiers, he and some others went into a house full of rich booty, which was forsaken by the owners, only this girl, who seemed then but two years old, was left behind, and she seeing him go up stairs, called him papa; for which reason he took pity on her, and brought her away with every thing that was of value in the house to Fano; when dying there, he left her in charge to me, desiring, when she should be of age, that I would marry her, and give what was her own by way of fortune: since therefore she has been grown up, I have met with nobody that I thought a fit match for her, otherwise I would willingly dispose of her, lest the like accident should happen again, that befel us last night." At this time there was present one Gulielmino da Medicina, who was with Guidotto in

that expedition, and knew very well whose house it was that he had plundered, and seeing that person in company, he accosted him and said, "Bernarbuccio, do you hear what Giacomino has been talking of?" "Yes," he replied, "and I am now thinking about it; for in that confusion I remember to have lost a daughter about the same age that he speaks of." "Then," said Gulielmino, "it is certainly the same; for I was there at that time, and heard Guidotto relate how he plundered such a house, when I knew it must be yours: see, therefore, if you can call to mind any mark that she had, whereby you may know her: for she is plainly your daughter." He then remembered that she had a scar like a cross under her left ear, and he desired Giacomino to shew him to his house, that he might convince himself by seeing her. Accordingly, he brought him thither very willingly, when the very first sight of her put him in mind of her mother; but, not regarding that, he told Giacomino, that he should take it as a favor if he might turn aside the hair from her left ear; which being permitted, he found the same mark, and was convinced that she was his daughter: he then said to Giacomino, "Brother, this is my daughter; it was my house that Guidotto pillaged, when this child was forgotten by her mother, in our great hurry, and we supposed that she was burnt along with the house." The lady hearing this, and seeing him to be a person of gravity, moved also perhaps by a secret instinct, easily gave credit to it, and both of them burst into tears. Bernarbuccio then sent for her mother and her other relations, as also her sisters and brethren, when relating what had happened, he carried her home to the great joy of them all, as well as the satisfaction of Giacomino. Whilst the governor of the city, who was a worthy man, knowing that Giannole, whom he had in custody, was son to Bernarbuccio and the lady's own brother, resolved to overlook the crime he had committed. Conversing then with Bernarbuccio and Giacomino about it, he undertook to make peace between Giannole and Minghino, to whom, by the consent of all parties, he gave her to wife, and set all the other people at liberty. Minghino then made a most sumptuous wedding, and carried his bride home in great state, where they lived happily together for a long course of years.'

SPANISH ETIQUETTE.

PHILIP the Third being *gravely seated*...as Spaniards generally are...by a chimney where the fire-maker of the court had kindled so great a quantity of wood that the monarch was nearly suffocated with heat, his *grandeur* would not suffer him to rise from the chair; and the domestics could not *presume* to enter the apartment, because it was against the *etiquette*. At length, the marquis de Potat appeared, and the king ordered him to damp the fires: but *he* excused himself; alledging, that he was for-

bidden by the *etiquette* to perform such a function, for which the duke D'Usseda ought to be called upon, as it was his business. The duke was gone out; the *fire* burnt fiercer; and the king endured it, rather than derogate from his *dignity*. But his blood was heated to such a degree, that an erysipelas broke out in his head the next day; which, being succeeded by a violent fever, carried him off in 1621, and in the twenty-fourth year of his age.

The palace was once on fire; a soldier, who knew the king's sister was in her apartment, and must inevitably have been consumed in a few moments by the flames, at the risk of his life, rushed in, and brought her highness safe out in his arms: but the Spanish *etiquette* was here woefully broken into! The loyal soldier was brought to trial; and, as it was impossible to deny that he had entered her apartment, the judges condemned him to die! The Spanish princess, however, condescended, in consideration of the circumstance, to *pardon* the soldier, and very benevolently saved his life!

HISTORICAL EPHEMERIS.

1st of August, 1589, Henry IIId. King of France, being at St. Cloud, with 30,000 men, for the purpose of beseiging Paris, where reigned the faction of *the Line*, he was stabbed by *Jaques Clement*, a Dominican Friar. He was 39 years of age, and dying without posterity, with him ended the race of the Valois. Henry IV. the great, succeeded him, and established the Dynasty of the Bourbons.

ERRATA.

No. 4, Vol. II.

Page 61, for *Homeromattic* read Homeromastic.

Page 64, for *natural* glory, read national glory.

ORIGINAL POETRY.

For the Observer.

TO * * * *

O! if I thought when far from thee,
My lovely girl! I'm doom'd to pine;
One sigh, one gracious sigh for me,
Would e'er escape those lips of thine;

O, it would cheer this aching heart!
Tho' hope no more must round it play;
'Twould ease despair's corroding smart,
And bless the wand'rer on his way!

Then tell me, thou'lt sometimes deplore,
The cruel fate which bids us sever—
O! say but this, I'll ask no more,
Then—farewell Love, and thee forever!

FREDERICK.

J. ROBINSON, PRINTER.